

ERASMIUS D. MOORE, EDITORS.  
MARTIN MOORE,

## THE RECORDER.

FOR THE BOSTON RECORDER.

Common School Education.

Extract of a sermon, preached on First day, April 2, 1846, by Rev. R. Campbell, pastor of the Fourth Congregational Church, Newburyport.

Judge me not arrogant in assuming that those only have the true gospel, who embrace evangelical principles. That is not the true gospel which tends not to the conversion of souls. Now let a world of witnesses be called, that ever known the history of any religious society, or any institution of learning, in the world's entire history, where the evangelical principles of man's ruin by sin, and the necessity of faith and regeneration by the Holy Spirit, on the pain of eternal death were rejected?

But you are ready to ask, how does the true church take the evil in question to her arms? I answer, did not the true church of God, of all evangelical denominations, aid in passing the gospel to the world? The world, that the most perfect system of education there is, is such as excludes principles in question, and treads them under foot. No modification has ever been called for; though a modification is conceivable such as will suffice that there are those in the State, who place evangelical principles at the foundation of all true education, just as God does. Now until such effort is made by those of the faith in question, do they not take the evil to their arms, just as they take the evil of inattention to their arms, while they allow others to remain on the statute book, which in their operations discourage temperance?

There is no room in the church for the doctrine of the law, if it is not to be opposed to the gospel. If it is to be retained, it must be done in such a way as to oppose him as he is, and not to retain him as the representative of a just and good man.

and not trust in the

of enemies. By

and his kind, cannot

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intended to repeat

to oppose him as he

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## THE BOSTON RECORDER.

which sheltered him, the more faithful servant, has been smitten. In such hours of growing weariness, and waning love, to the vexed pastor remember the words of his Redeemer in his denunciation of the Law-Supreme. "The stripes which others would have handed him, it was soon all to be had in the garden of Gethsemane, and the halls of the High Priest and the Governor;—how lawfully was it open by that Saviour, in washing, as a mortal, the feet of the first and timid sinners who came to him!—but there were no souls to stir beside their Master in his agony, and to flee from that Master at his apprehension. Let the suffering pastor thus "haunt the cross, and lay his sighing head on the bosom that bled, under the weight of his sins, with the dread and incommunicable anguish of Calvary. Then, having visited his Master's agonies, and hasted to the tomb, to the cross, and then let him look back and look down upon this sin-plagued world, and this distracted church, from the day after the last judgment, and to see from the calm, bright heights of the New Jerusalem! After such visits to his Redeemer on the cross, and his Redeemer on the throne, he will be with us to his work, a weaker and wiser man, more contented, and more patient, subdued and cheerful, expecting troubles from a race, that, in its best specimens, troubled Christ, and grieved for the mere noon of existence, and for the remotest prospects of usefulness, in a world at war, with the sword of destruction, the sword of hope, and of consolation. Intimacy with Christ becomes thus the secret of maintaining the bond of brotherhood. And the words, that from Moses fell powerless on the ears of contending Hebrews, come clad with the irresistible energy of a love that melts and assimilates, when heard from the lips of Jesus; "I am your brethren."—Dr. Williams' Sermon.

## THE RECORDER.

BOSTON: THURSDAY, APRIL 20, 1846.

DR. STOWE'S REPLY TO MR. PHELPS.  
LETTER III.

WALTON HILLS, CINCINNATI, April 16, 1846.

**THE LEX TALIONIS, OR BLOOD LAW.**—My position was that the Mosaic code, founded on prohibiting the practice of the kind of killing that inflicts death on the death of his relative, could not be justified. Your answer, stripped of its luxuriant verbiage, is, however, to the point.—"More meets the mark of *lex talionis* than the *lex talionis* itself."—Now, if this is true, that the *lex talionis*, or the nearest male relative (or, if you please, the first born of the family) of the murderer perished.

Now, if you have carefully read over the passage referred to, we will proceed with our remarks.

1. It is admitted, that it was the ancient oriental practice for the nearest male relative of a murdered person, to put the murderer to death wherever he could find him.

2. It is admitted that the Hebrew *gad ha-kidush*, (enger of blood) is the nearest male relative (or, if you please, the first born of the family) of the murderer perished.

3. By the law you just read, it is provided that the homicide may flee to a city of refuge, (if he can), in order that the avenger of blood may not put him to death without a trial.

4. If the homicide succeed in reaching the city of refuge, he has a fair trial; and if found guilty, he is given up to the avenger of blood to be slain.

5. But if found innocent, if the killing he proved to be purely accidental—it if be proved that he did not even see his victim and meant no harm (vs. 20)—what then? He is set free, and allowed to return to his home without fear of the public executioner? No; if found innocent he must stay in the city of refuge, and after a fair trial has acquited him, he must stay there, away from his home and his business, perhaps during his whole life. Under the operation of this law a man guilty of manslaughter might be released in 24 hours; while a man under the misfortune of a homicide, purely accidental may be banished for life; and if at any time he be found without the limits of the city, he may be put to death by the avenger of blood, whom you call the public executioner!

6. And the brother Phelps, you call regular, criminal jurisprudence, unaffected by any old barbarism of the *lex talionis*?

Lod at this matter again. The Hebrews, as you know, were, almost of them, other shepherds or tillers of the soil, each owning his own little piece of ground, which he could not transfer to a city of refuge, nor pursue his occupation there. A Hebrew throws a stone which accidentally kills a man whom he does not see, and to whom he intends no harm, (Num. 35: 23). He must now flee to a city of refuge, and after a fair trial has acquited him, he must stay there, away from his home and his business, perhaps during his whole life. Under the operation of this law a man guilty of manslaughter might be released in 24 hours; while a man under the misfortune of a homicide, purely accidental may be banished for life; and if at any time he be found without the limits of the city, he may be put to death by the avenger of blood, whom you call the public executioner!

If the law be founded on the abstract principles of strict justice, which you pretend—and not made in reference to an old custom to be regulated and restricted, while it kept pace with the progress of society in its operation, not in its actual cases, but in cases just so likely to occur as any others? You indeed say, as if in palliation of the incongruity, that the lamecast man had "a chance of having that change come, in the providence of God, stay day." True, to fire an innocent man from irksome restraint, God might, at any day, stop the breath of a pious and useful high priest; but this, it seems to me, would be rather a random way of getting at justice. With your present views of right, if you lived under the operation of such a law, would not you memorialize it?

The truth is, this statute, considered with reference to its real object, namely, the restricting of the atrocities of the existing *lex talionis*, bringing it within tolerable limits, showing the sacredness of human life in the divine estimation, and preparing the way for a better system of criminal jurisdiction, is most admirable, in every respect worthy of God and beneficial to man—but taken merely on the principles of abstract justice, without reference to the times, the purposes, and the circumstances to which it was adapted, it is a very absurd affair. The same is true of many other provisions of the Mosaic code; and if God be the author of that code (as I doubt not he is), then God's method of dealing with complex social wrongs of a certain description, is what I say it is, and is not what you say it is.

I see nothing that needs remark in what you say of the woman of Tekoa; and as to your talk of types and all that, in a purely critical investigation, such things influence my judgment very little.

**GENERAL REMARKS.** Before proceeding further with the Bible argument, I will just here interpose a few remarks on the general aspects of the church and slavery question, in the mind of the church and slavery question, in the mind of the christian public at the present time. When

I converse privately with candid, evangelical abolitionists (for I am acquainted with a few, who are in the main both candid and evangelical), they almost without exception admit that there are slaveholders who are good men, who try to do the best they know how with their slaves, and who are duly entitled to church fellowship. They cheerfully make concessions in regard to slaveholding in some circumstances, which they certainly would make in regard to other or otherwise less odious forms of slavery. It is evident they do not feel in regard to slaveholding in all cases, as they do in respect to theft, drunkenness and adultery. It is plain they feel very differently toward Georgia, Washington, for example, from what they would feel, if, instead of being the report of the committee on Congregationalism, because it leaves out this provision. Canonicus complains, because it leaves out this provision. Canonicus complains, because the seminary church retains it. You see it is no easy matter to avoid complaints. But this provision of ruling elders has never, to any extent, been carried into effect in New England, and the article containing it has been generally regarded as a dead letter. When our church was formed, there was one man, the president of the Board of Trustees, who was set upon retaining that article; and though no members of the board wished it, they yielded the point for the sake of having a church with church ordinances peacefully established. The article provides ruling elders, as a distinct body in the government of the church. Some complain of the want of power in that article; others of the want of power in the article on the seminary church. These circumstances are all well known, and every one who unites with these churches sees it understandingly, and of his own free will, for the purpose of the benefit of religious instruction, church fellowship, and gospel ordinances.

Canonius refers to another point. Our plan provides ruling elders, as a distinct body in the government of the church. Some complain of the want of power in that article; others of the want of power in the article on the seminary church. These circumstances are all well known, and every one who unites with these churches sees it understandingly, and of his own free will, for the purpose of the benefit of religious instruction, church fellowship, and gospel ordinances.

It is contrary to the experience of every church that knows the truth that it is a difference.

It is contradicted by many plain texts of scripture, such as the following: "Turn ye at my reproach, behold I will pour out my Spirit unto you." "The time to seek the Lord till he come, is now." "Awake, O sleeper, arise, and cast off thy sins." Those texts which speak of a change of heart wrought by the Holy Spirit. "Except a man be born again, he cannot see the kingdom of God." Those texts which speak of sinners as given up to Satan. "My spirit shall not always strive with sin."

It sets the foundation of true religion. It places Christianity on a level with heathenism or infidelity. The person who maintains this opinion, virtually confesses that he knows no more about vital piety, than an infant or Hindoo.

as much where there is no prayer, as where there is a proof that he did not disapprove of gladiatorial exhibitions.

(2.) Nothing can be inferred from the silence of the Saviour on this subject. It is not by mere equality successively that those have been given up to Satan, and to their doctrines, and who are abundant in their labor.

3. It admits that there is just as much religious freedom in other parts of the earth, however great they might be, or however much it may be inferred that he approved of them. He encountered these, and largely gave great proofs of which would be of easy application to all others as his gospel should spread. But to infer his approval of everywhere, or to infer that he did not approve of everywhere, is to suppose that the gospel was never heard, and where is it faithfully preached; as much in Hindostan as anywhere else.

4. It is contrary to the experience of every church that knows the truth that it is a difference.

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As far as vindicating Mr. Barnes' views, we may observe what he says of the principle addressed to masters.

5. It supposes that all men are equally sinful, equally holy; or that all men are of a different class.

6. It is contradicted by the words of the apostle, such as the following: "Turn ye at my reproach, behold I will pour out my Spirit unto you."

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62. It is contrad

THURSDAY, APRIL 30, 1840.

## THE BOSTON RECORDER.

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**W.R.**  
**WORK.**  
**IN MARCHING.**  
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if for the really  
About 6000  
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wants of a great number of women and children  
who are thus thrown homeless and helpless upon  
public charity, by the folly of those who open their  
daily told they were dependent. The wisdom of  
this mode of relief was doubtful enough in the  
conceit, but its mischievous tendencies were yet  
more fully developed; a large number who  
had thus been temporarily freed from starvation  
and the necessity of labor, took advantage of  
the retirement of the militia, attacked the poor  
men when returning from their work, and  
barbarously and dangerously bruised a few who  
fell into their power. About 15 of the men  
who had been arrested, and are now in jail, the  
militia will assemble instantly on a given signal,  
and these misguided creatures will be coerced  
for the present into submission. These are  
some of the "freemen" of New York and Brooklyn;  
poor hard working men, who, if they could  
be kept from the grocer, and brought under  
the influence of the "freemen" of Wisconsin col-  
leagues, might be useful members of the  
community; but dangerous enough when left  
alone to the tendencies of manumission, ignorance  
and alcohol.

FOR THE BOSTON RECORDER.

**PRESIDENT DAY.**

**MESSES. EDITORS.—**I noticed in the American Messenger for May, an article from the Rev. J. M. Clark, lakota in Wisconsin as colonist; after giving an account of his labors and the difficulties of life in that section of the country, adds the following:—"We have a Christian friend here, Mr. Asa Bishop, who at the point of a draft to send a hundred dollars worth of Bibles to the Wisconsin colonists?" I feel disposed to respond to this call, inasmuch as the public interest, which is useful members of the community; but dangerous enough when left alone to the tendencies of manumission, ignorance  
and alcohol.

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**FIFTY DOLLARS WANTED.**

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and alcohol.

FOR THE BOSTON RECORDER.

**ECCLESIASTICAL.**

**MESSES. EDITORS.—**Rev. Mr. Pickett of Bed-  
ford, having requested a council to dismiss him  
from his pastoral relation, if the council, after  
considering the reasons that would be presented  
there, should see fit to do so, he has done so.  
Rev. Mr. E. C. H. Farnham, of New Haven,  
has also resigned, in that place, the 4th  
of March last, for the above mentioned purpose.  
Ten churches were represented in council, name-  
ly—Rev. Mr. Bennett's, Woburn; Rev. Mr.  
Cook's, Lynn; Rev. Mr. F. Hayes, Wellington;  
Rev. Mr. B. L. Collier, Concord; Rev. Mr.  
Lodge, Rev. Mr. Jackson's, Andover; Rev.  
Mr. Huntington, Charlestown; Rev. Dr. Ender-  
son's, Salem; Rev. Mr. Brainerd's, Danvers; and  
Rev. Dr. Perry's, Braintree.

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among these people.

Having given full opportunity, not only to the  
committee of the church, but all others, to  
bring any allegation against Rev. Mr. Pickett,  
and to have a full and unimpeached confidence in  
his several, religious and ministerial character, in  
the course pursued by some,

We think that the course pursued by some  
who have opposed their pastor, is unreasonable,  
and even impudent, to cover up their own  
feelings, especially in entangling and  
feverishly circulating unfounded jealousies, and  
in cherishing opinions injurious to him as a man  
and a minister, not only without evidence, but also  
without making proper examination of the facts.  
The course of action pursued by these accusers  
is liable to sustain, and in thus pronouncing dis-  
satisfaction and disaffection, they have justly exposed  
themselves to be the evil intent instigators.

A missionary, writing from China to Dr. Cone of New York, says—

"It is not unreasonable to anticipate that an em-  
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## The Family Circle.

**HOLY BAPTISM.**  
Mrs. Turner.—On wanting from her Sabbath, after having offered up my little son in baptism, the following beautiful lines were put into my hands by a "Wise Friend." They were copied with a slight alteration, from a paper entitled "Kelly's Christian Year."

When it is, numbers leave their love?  
In every church a fountain-spring?  
Or where the Eternal Dove  
Hovers on softest wings?

What sports in that sweet food  
Is water, when Jesus gave it you?  
Blessed Paul, "We bleed  
Out of a dear friend's side."

O happy art, whose creation lost,  
And made for the Lord's emblem;  
That precious sacrifice,  
The darling of his grace!

Elect eyes, that see the smiling gloom  
Upon the clustering feathers glow,  
When the life-giving stream  
Touches the tender bough?

But haply ye, who sealed and blent,  
Back to your arm your treasure, there,  
With Jesus' name, See safe;

Then, when it is hollowed air,  
Left before comes evene shrinke—  
His innocent gestures wear  
A meaning half-dance;

By whom Love's daily touch is seen  
In strengthening form and freshening hue,  
In the fixed bese serue,  
Deep, deep, yet ever view?

Who taught thy pure and evene brest?  
To come and go with such sweet grace?  
Whence thy repeating Faith,  
Through is frail our flesh?

Sweet one, make haste, and know him too,  
Thine own adopting Father, see;

That like thine earliest daw,  
They dying sweets may prove.

## The Grand Duke and the Jew.

The following singular story, which was current among the English residents in St. Petersburg at the coronation of the present Emperor of Russia, has been narrated to us by a man recently arrived from that part of the continent.

In the early part of the year 1826, an English gentleman, from Akmetch in the Crimea, having occasion to travel to France on business of importance, directed his course by way of Warsaw in Poland. About an hour after his arrival in that city, he quitted the hotel in which he had been staying, to take a walk through the streets. While sauntering in front of one of the public buildings, he met an elderly gentleman of a grave aspect and courteous demeanor.—After mutual exchange of civilities they got into conversation, during which, with the characteristic frankness of an Englishman, he told his stranger who he was, where he came from, and whence he was going. The old man, in the most friendly manner, invited him to share the hospitalities of his house till such time as he found it convenient to resume his journey—adding, with a smile, that it was not improbable that he might visit the Crimea again in the course of the year, when, perhaps, he might require similar accommodations. The invitation was accepted, and he was conducted to a splendid mansion, elegant without and commodious within.

Unbound liberality on the part of the Pole, produced confidence on the part of the Englishman. The visitor, which he carried about his person from the time of his leaving home—finding that mode of conveyance both hazardous and inconvenient in a country so full of sharpers and cut-throats, he requested his host to deposit it in a place of security till he should be ready to go away. At the expiration of three days he prepared for his departure, and in asking for his host's house was amazed when the old gentleman, with a countenance exhibiting the utmost surprise, replied,

"What box?"

"Why, the small box of jewels which I gave to you to keep for me."

"My dear sir, you must surely be mistaken; I never, really, saw or heard of such a box."

"The box, which I am covering myself, covering himself a little, he requested he would call his wife, she having been present when he received it. She came and on being questioned, answered in exact union with her husband—expressed the same surprise—and benevolently endeavored to persuade her distressed guest that it was a mere hollow box. With a sinking of all sense of honor, shame, and despair, he walked out of the house and went to the tavern at which he had put up on his arrival in Warsaw. There he related his mysterious story, and learned that his impudent host was the richest Jew in Poland. He was advised, without delay, to state the case to the grand duke, who, accordingly, attended at that time to be in Warsaw.

He accordingly waited upon him, and with little ceremony was admitted to an audience. He briefly laid down his case, and Constantine, with a greedy ear devoured up his discourse. Constantine expressed his astonishment—told him he knew the Jew, having heard many money transactions with him;—he was also highly思想的, and of an unblemished character. "However," he added, "I will use every legitimate means to unveil the mystery." So saying, he called on some gentlemen who were to dine with him that day, and despatched a messenger with a note to the Jew, and his presence. Aaron obeyed the summons.

"Have you no recollection of having received a box of jewels from the hand of this gentleman?" said the duke.

"Never, my lord, was the reply.

"Strange, indeed. Are you perfectly conscious of the fact, Mr. the Englishman, 'that you gave the box to stated?'

"Quite certain, my lord."

Then addressing himself to the Jew—"This is a very singular case, and I feel it my duty to use singular means to ascertain the truth; is your wife at home?"

"Yes, my Lord."

"The constant Constantine, 'there is a sheet of paper, and here is a pen, proceed to write a note to your wife in such terms as I shall dictate.'

Aaron lifted the pen.

"Now," said the second Solomon, "comprise by saying—All is discovered! There is no resource left but to deliver up the box. I have owned the fact in the presence of the grand duke."

A tremor shook the frame of the Israelite, and the pen dropped from his fingers. But instantly recovering himself, he exclaimed—

"That is impossible, my lord. That would be directly implicating myself."

"Give you my word and honor," said Constantine, "in presence of every one in the room that you should never write shall never be used as an instant against you, farther than the effect it produces on your wife. If you are innocent you have nothing to fear—but if you persist in not writing it, I will hold it as a protest of your guilt."

With a trembling hand the terrified Jew wrote out the note, folded it up, and as he was desired, sealed it with his own signet.

Two officers were despatched with it to his house, and when he refused to give its contents, she swooned and sank to the ground.

The box was delivered up and restored to its owner, the Jew, offered the possibility that his villainy deserved. He was sent to Siberia.

## Miscellaneous.

## The Buchanites.

The proceedings of the Mormons in this country, and the gross superstition exhibited by the disciples of the famous Joseph Smith, reminds us of an account we have met with of a sect of fanatics, called *Bucknites*, founded in the middle of the last century in Scotland. The founder and leader of this sect, was a woman, who, from the strength of mind, and by pretending to be inspired agent in working out the will of divine Providence, acquired a controlling influence over a large body of ignorant and superstitious men and women. She kept them in awe and subjection by practising many tricks and impostures, and ruled with a high hand over the deluded followers, as we see in the following extract:

Like every army long in camp, we have plenty of leisure, and as hot but comparatively few have a taste for reading, and scarcely anything to read if they had, follows, as a natural consequence, that many suffer ennui. To effect a partial remedy for this evil, two large theatres have been erected by a club of officers, stocked with actors from the New Orleans boards. As you will readily perceive, the morals of the stage are in no wise improved by its being erected in the wilderness. One thing however, must not fail to recommend it to the taste of the members, is the upper boxes, smiling to enclose the entire scene in a picture-frame, and allowing a clear view of the forbidden cup!

The distribution of the provisions to every one she kept in her own hand, and took special care that they should not pamper their bodies with too much food. When any person was suspected of having an intention to leave the society, she ordered them to be locked up in a dark chamber, and to fast so long as that it required some little time in any one to get out of her clutches. The society being once scarce of money, she told them she had a revelation, informing her, they should have a supply of cash from heaven; accordingly, she took one of the members out with her, and caused him to be in two corners of a sheet, while she herself lay in the other corner, and continued holding the sheet for a considerable time, without any shower of money falling upon it, the man was at length tired, and left Mrs. Buchanan to hold the sheet herself. Mrs. Buchanan, in a short time came in with five pounds sterling, and upbraided the man for his unbelief, for which he was severely rebuked.

She then informed them that she was the only one who could prevail upon the members of everything they had in store. Two officers were despatched to effect a partial remedy for this evil, two large theatres have been erected by a club of officers, stocked with actors from the New Orleans boards. As you will readily perceive, the morals of the stage are in no wise improved by its being erected in the wilderness. One thing however, must not fail to recommend it to the taste of the members, is the upper boxes, smiling to enclose the entire scene in a picture-frame, and allowing a clear view of the forbidden cup!

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